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ABSTRACT

As an initial step toward discovering whether a separate genre of women's rhetoric exists, this paper analyzes rhetorical forms used by Mary Daly in the book "Gyn/Ecology." The paper first outlines criteria for determining whether a form has rhetorical significance and traces the historical background of the contemporary feminist movement. It then notes Daly's purposes in "Gyn/Ecology"--including the stimulation of readers to exorcise elements of patriarchy by claiming control over language and to affirm the vision of a woman-identified society--and summarizes the book's context and presumed audience. It next analyzes a number of Daly's stylistic strategies, including the use of unusual linguistic devices to create new meanings, the use of archaic word definitions free of patriarchal influences, and the mixing of analogies to demonstrate the widespread persuasiveness of stereotyping and naming. Its analysis of Daly's substantive strategies stresses that the inherent structure of the book affirms women's power to transcend societal biases and that the "Sado-Ritual Syndrome" described in the book is used to demonstrate the power of patriarchy and the need for women to escape from it. The paper concludes by pointing to problems in Daly's utopian vision and by noting that although Daly's forms meet the criteria for rhetorical significance, they do not in themselves prove the existence of a genre of women's rhetoric. (GT)

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THE RHETORIC OF MARY DALY: THE RHETORIC OF NAMING

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> To exist humanly is to name the self, the world, and God. The "method" of the evolving spiritual consciousness of women is nothing less than this beginning to speak humanly--a reclaiming of the right to name. The liberation of language is rooted in the liberation of ourselves. —Mary Daly in Beyond God the Father

Mary Daly is one of those unique individuals who thought deeply and settled for herself that patriarchy was the cancer of women's oppression and passionately felt it her duty to stop the tumor of sexism. For Daly, the method of liberation involved a castration of words and images reflecting and supporting the sexist structure of the world.

Daly, an associate professor of theology at Boston College, holds doctorates in theology and philosophy from the University of Fribourg, Switzerland, and has authored three books: The Church and the Second Sex[1] in 1968; Beyond God the Father: Toward a Philosophy of Women's Liberation[2] in 1973; and Gyn/Ecology: The Metaethics of Radical Feminism[3] in 1978. As one of the most stimulating and controversial feminist philosophers and theologians, Daly calls for the creation of a society other than a hierarchical patriarchy. Like Moses, she is directing the exodus into a future created especially for women.

On November 14, 1971, Mary Daly became the first woman ever to preach at Sunday service at the Harvard Memorial Church in its 336 year history. Her speech led to what is now referred to as the "Harvard Exodus." Following the delivery of her sermon on "The Death of God the Father," she asked for a walk-out, a symbolic departing from patriarchy. Almost all of the women and even some of the men participated in the requested exodus.

Since that speech, Daly has continued to call for separation from patriarchy, expanding that theme in her latest book Gyn/Ecology. I have analyzed Gyn/Ecology to determine Daly's use of rhetorical forms as an initial step toward discovering whether a separate genre of women's rhetoric exists. A genre identifies similar substantive and stylistic strategies based on the perception of the situation. Before proceeding to the analysis, a criteria for identifying rhetorical form is needed.

Criticism of Form

The literature on genre is packed with ambiguity, particularly when one tries to discover what constitutes appropriate forms in genre criticism. A critic can easily discover a taxonomy for analysis but faces a difficult task in sorting out whether the forms

isolated in the analysis are appropriate for the designated genre. This problem has two causes. First, researchers do not indicate what forms of rhetoric are appropriately associated with what types of genre. Under current criticism practices, the critic is free to identify any aspect of style or language and promote it to "rhetoricalhood" by conferring the label of genre on the study.

A second problem stems from current deductive research practices. The critics first generate the genre category and then, through criticism of the rhetorical documents, they isolate and identify the forms used by the rhetors. Therefore, most critics do not reason inductively. That is, the researchers do not start with a speech or rhetorical document and then try to discover which genre should be associated with the identified form.

The advantage of the first type of criticism, the deductive method, is obvious. It provides an easy beginning place for the critic when comparing speeches delivered on similar occasions or events, rhetorical documents written during the same time period, or writings reflecting the same ideology. The disadvantage stems from the a priori judgment placed on the research. For example, the investigation of representative examples of female discourse may reveal forms which appear unique to female rhetoric because of similar ideology, but in actuality the discourse should have been placed with the genre of utopian or religious rhetoric.

The inductive method of genre criticism, or a situational-based search, lessens the difficulty of trying to locate forms to support the predetermined genre at the expense of locating forms which might lead the critic to more accurately categorize the discourse. However, the inductive method of genre criticism has a major drawback. Like inductive argument, this type of criticism requires a series of examples supporting the conclusion to have validity. This paper does not presuppose any specified genre but is a situational-based search of forms.

What are forms? Forms, we are told, are "typical recurring images" or "associative clusters."[5] Black indicated that forms refer to the essence, inherent structure, or shape of the discourse.[6] Surely we are not very far along the path of understanding if the notion of form means no more than a configuration of language or the repeated use of metaphor, analogy, or example. Nothing is gained by identifying all language as genre and leaving the critic to sort stylistic and substantive concerns like a new postal clerk organizing the mail for delivery.

Researchers have provided guidelines to assist in determining what constitutes a significant and unique rhetorical form, that is,

examining form separate from the genre. The isolation of a genre implies the inherent existence of significantly similar characteristics in similar type works, regardless of the author or the time period in which the discourse was written.

A reasonable criteria for determining uniqueness is to identify the unusual or extraordinary characteristics in the rhetorical document. Gronbeck, in his definition of form, supplied an additional requirement for a significant rhetorical form. Form, he said, implies "nothing more complicated than patterns of arrangement which are given rhetorical force by their habitual use and codifiability."[7] Thus, a significant rhetorical form is not random but occurs frequently in the discourse.

Campbell and Jamison argued that forms are "stylistic and substantive responses to perceived situational demands."[8] This is a more serviceable definition of form because it partially answers the problem of what makes up a significant rhetorical form. Campbell and Jamison believed their definition provided an angle of vision which reveals the tension among stylistic, substantive, and perceived situational demands. A form assumes rhetorical dimensions if the elements, "a system of belief, lines of argument, stylistic choices, and the perception of the situation, are fused into an indivisible whole."[9] Therefore, for a form to have significance, it should connect the discourse to the constraints of the purpose, the requirements for the rhetorical statement, and the elements of the situation.

A form is significant if the critic can show that a distinctive and recurring pattern was deliberately formed to influence others. In the same vein, Carpenter indicated that significant form must be "instrumental in achieving a suasory impact which is clearly evident in audience reactions."[10] This definition has two parts: an arousing or an anticipation function and a gratification or fulfillment function. Carpenter concluded, "Insofar as a discourse leads readers to anticipate and then attain satisfying, imaginative closure, it has an instrumental and hence significant form."[11]

In summary, a form has rhetorical significance if the identifiable characteristics are unusual or extraordinary, if it is habitual and codifiable, if it accounts for the situation, and if it is instrumental in achieving suasive impact.

Historical Background of the Contemporary Feminism Movement

In order to understand the situational factors affecting Mary Daly's writings, it is necessary to briefly summarize the history of the contemporary women's movement. Individuals have frequently tried to persuade others that inequality of women is

unjust. Contemporary feminism, with its origins in the writings of Betty Friedan and Simone de Beauvoir, is an example of a recent attempt to improve the role of women in America. Both females directly influenced the contemporary women's movement.

In 1963, Betty Friedan described the dissatisfied feelings of many of the thirties and forties housewives in the Feminine Mystique. The mystique brainwashed the American women into confining their intelligence, energy, and creativity into the narrow channel of family and home. Housewives, in Friedan's language, suffered from a "no name" plague. Losing their identities by submerging themselves in a world of house, spouse, and children, women lacked self-fulfillment and felt that they had not accomplished anything of major significance.

> If I am right, the problem that has no name stirring in the minds of so many American women today is not a matter of loss of femininity or too much education, or the demands of domesticity. It is the key to these other new and old problems which have been torturing women and their husbands and children, and puzzling their doctors and educators for years. It may well be the key to our future as a nation and culture. We can no longer ignore that voice within women that says: "I want something more than my husband and my children and my home."[12]

According to Friedan, the mystique caused women to feel inferior and made them intellectually and financially dependent on men.

Three years later in 1966, Friedan and a few others formed the National Organization for Women. Under Friedan's leadership as president, the men and women members attempted to change the role of females through political means and by improving the education of women.

Simone de Beauvoir, on the other hand, wrote of the historical domination of women by men in The Second Sex in 1948. "Now, what peculiarly signalizes the situation of woman," wrote de Beauvoir. "is that she—a free and autonomous being like all human creatures—nevertheless finds herself living in a world where men compel her to assume the status of the Other."[13] It was not until the book appeared in paperback form in 1961 that de Beauvoir vaulted into prominence as the maternal stimulator of what would later become the radical portion of the new feminism movement in America.

De Beauvoir's solution to the problem took a different shape than Friedan's solution. Rather than working through lobbying or mass protests to change sexual status, women endeavoring to escape revolted against oppression and emerged into the light of transcendence.[14] In philosophical terms, transcendence refers to a

separation from and a movement beyond existing circumstances. De Beauvoir offered an utopian vision for the future composed of new relationships between the sexes in which both men and women united. "To gain the supreme victory," penned de Beauvoir, "it is necessary for one thing that by and through their natural differentiation men and women unequivocally affirm their brotherhood."[15]

De Beauvoir's writing deeply affected many of the women active in the Black and New Left protest groups because of its strong political analysis of the status of women, and because it described the feelings and experiences of many of the women involved in the civil rights groups. The birth of the current radical feminist movement was in one instance an outgrowth of the civil rights movement, the anti-war movement, and the student left movement.[16] Women, after working many hard and long hours for Blacks, the poor, and against the war, were seldom incorporated into the hierarchical power structure of those movements. "Women activists came full circle in the shock of recognizing that they had been the house niggers in the New Left,"[17] and, rather than remain to do menial tasks, women established their own groups and collectives.

By 1967 these women were describing themselves as "radical feminists." The radicals did not emphasize reform, like National Organization for Women-type groups; they excluded men; and they used the consciousness-raising small group technique to instruct members about the movement.[18]

Accomplishing a number of positive changes for women, the reformers and the radicals made improvements in employment, pay, and abortion and rape laws. In 1971, the House of Representatives passed the Equal Rights Amendment and early in 1972 the Senate voted to approve the ERA.

By the late seventies the women's movement had met with a number of disappointments. The ERA had not been ratified by three-quarters of the states; and recent legislation passed by Congress has limited federal funding of abortion. The radicals, because of their man-hating and lesbian image, and the reformers, because of their conservative mentality, appeared politically disjointed, losing the benefit of a united sisterhood.

Daly, nurtured by the writings of many of the radical feminists, frequently published biting articles attacking abortion laws and supporting female equality. Her initial objections were against the Catholic Church but recently her rhetoric has criticized many other patriarchal institutions.[19]

Purpose

Daly claimed her book Gyn/Ecology concerned "the journey of women becoming, that is radical feminism."[20] In addition to being a pun suggesting an alternative to the male-oriented medical profession, Gyn/Ecology embodied the goal of women gaining control over the power to name. Ecology referred to "the complex web of interrelationships between organisms and their environments."[21] Primarily concerned with "the mind/spirit/body pollution inflicted through patriarchal myth and language on all levels,"[22] the book attempted to reclaim for womankind the process of knowing and the promise of discovering and weaving tapestries of "living/loving relationships" of their own.[23]

The charting of the path of radical feminism involves a knowledge of past and present experiences and a hoping for the future. Daly wrote: "Radical feminist consciousness spirals in all directions, dis-covering the past, creating/dis-closing the present/future."[24] Daly coined the term metapatriarchal to describe the journey. The prefix meta, meaning situated behind, incorporates the idea of a postpatriarchal society. Daly placed "patriarchy in the past without denying that its walls/ruins and demons are still around."[25] The direction for the journey is into the male-controlled background, an encountering of the unknown, and an eventual departing from the father's caves into the sun and into being, an ontological awareness of potential possibilities. "The process of Survivors is meta-living, be-ing."[26]

Specifically, Daly accomplished her goal through the nature and quality of her writing. First, Daly wanted to stimulate the reader to exorcise elements of patriarchy by claiming control over language. Second, she spurred the reader to break through the historical myth binding the minds of women. Third, she wanted to inspire the reader to create space for female transcendence and affirm the vision of a woman-identified society.

Context and Audience

Daly's philosophy was directly influenced by two people: Simone de Beauvoir and Paul Tillich. Borrowing the title from de Beauvoir's work, The Second Sex, Daly's first book, The Church and the Second Sex, identified a tradition of systematic anti-feminism oppression in the Catholic Church. Daly thought the Church made an incorrect assumption about the natural inferiority of women and she believed that the Church perpetuated attitudes and sexual prejudice through its traditional doctrines and views.

Daly, in The Church and the Second Sex, traced the roots of a male-centered religion back to biblical days. The outcome of such

misogynistic tendencies, she believed, was a "mutilating" treatment of women in the church since its founding. Relegated to a role of subservience, women were brainwashed to believe in the appropriateness of subjection and paralyzed with a holy promise of better things in heaven through the glorification of the "Eternal Feminine."

With the publication of each of her books, Daly's politics became more radical.[27] One critic, commenting on her first book, The Church and the Second Sex, claimed the book was notable for its "even-tempered, scholarly approach to an emotional subject."[28] Another writer felt the book was of "timely ecumenical import,"[29] since there was a widening gap between the Catholic Church's position regarding women and the actual role of females in secular society.

The publication of Beyond God the Father shocked many members within the circle of the Catholic Church because they felt the book was too radical. Daly's hope of changing the world in Beyond God the Father, penned one critic, "is hardly less sweeping than Das Kapital."[30]

In Beyond God the Father, Daly outlined her vision for redefining the relationship between the sexes. Continuing the same philosophy she started in The Church and the Second Sex, Daly believed there was an artificial polarization of human qualities which led to the development and sustaining of the roles and structures of patriarchy. The lack of power to name served as an illustration of the powerlessness of women in society. Starting from the assumption that whoever names has power,[31] Daly reasoned that if "God is male, then the male is God."[32] If a male God is equated with goodness, then the female is associated with the "Other" representing powerlessness and nonbeing.

For Daly, naming does not just mean the attachment of a label, such as the naming of the city hall or a young child. Daly wants her readers to question old molds or models and free the patriarchal imposed sense of reality and identity. Daly calls for the liberation of women through the castrating of language and images reflecting and perpetuating the structures of a sexist world and the exorcising of the phallocentric value system.[33]

Daly, borrowing her thoughts from Paul Tillich,[34] believed the solution to this inequality lay in females discovering creative action and ontological awareness. Women, conscious of the possibilities of being, could move forward, transcending and altering the relationships between the sexes. Using an analogy, Daly compared women to the antichrist. The second coming announced the arrival of the female presence, fulfilling and freeing "the memory of Jesus."[35]

In addition to discussing the ontological process of being, Daly provided suggestions on how women should prepare for transcendence. First, women needed to locate more space for growing. Women were to stay in the church, but Daly called for an exodus to the fringe of the church. By moving to the sidelines but not yet completely leaving the church, women received a new perspective and were free to work for reforms, correcting or changing the effects of patriarchy from within the church. The second stage of Daly's solution called for a female bonding, the ontological awareness of the worth and value of the female sex, through the discovery of what Daly labeled the "sisterhood of man."[36] The female should exorcise the internalized male superpresence with its associated guilt, feeling of inferiority, and self-hatred in an effort to create a sisterhood.

In summary, Beyond God the Father called for an enlarged place for females in organized religion, a kind of androgynous existence, and demanded control over the power to rename the terms reflecting and perpetuating a sexist society. i.e. This involves iconoclasm, breaking of idols of male superiority and exorcising the images from the consciousness and from the cultural institutions.[37]

Certain situational factors made Daly more radical. Even though the Second Vatican Council supported fundamental rights and equality for women, the Catholic Church was reluctant to admit women to important roles in public or religious life. The unchanging and uncompromising position of the Catholic Church in opposing the ordination of women priests angered Daly. The exclusion of women from the Second Vatican did not quiet her objections against a male-dominated church.

Daly moved from an indictment of patriarchal power in The Church and the Second Sex to the creating of a theological religious fantasy freed from a patriarchal mentality in Beyond God the Father. In Gyn/Ecology, Daly warned her readers that adherence to old patriarchal values means death. Daly's solution to sexual bias and male domination is the creation of self-identified women, defining their selves by choice and not necessarily in relation to children or to men. The identified self must experience transcendence or being.

Since Gyn/Ecology is a book and not a speech, the immediate audience is not easily identifiable. However, an investigation of sections of the book reveals Daly's attitude toward potential readers. First, the book is not written for males. Daly clearly made this point when she named patriarchy the enemy. Cognizant that Gyn/Ecology will probably be labeled as an anti-male book, Daly thought the label of anti-male was "not only unimaginative but deadeningly, deafeningly, deceptive"[38] because it stopped the message of radical feminism.

To expose sexual oppression and invite women to investigate the evidence is "the ultimate blasphemy"[39] against patriarchy, even though the contents of Gyn/Ecology are available in most libraries. Daly said: "Within this society it is men who sap women's energy, who deny women economic and political power. To allow oneself to know and name these facts is to commit anti-gynocidal acts."[40] Daly does not adopt a compromising attitude toward males, and, in fact, advises women to avoid the destructive mentality of thinking that "our man is the exception."[41]

Second, because of her uncompromising attitude, Daly isolated most of the universal audience. Daly rejected anything connected with patriarchy. Her indictment of organized religion and the medical profession hardly won supporters for her cause from men or women holding jobs in those areas. She suggested that women working in responsible positions, in universities, hospitals, etc., are mere tokens and part of a divide-and-conquer plan perpetrated by patriarchy. Token women assume patriarchal ideals and "are trained to kill off feminists in patriarchal professions."[42] She isolated an additional segment of her audience with this charge of guilt by association. With similar attacks in other areas, Daly isolated a significant portion of the potential readers of her book.

Third, Daly believed intensely in her cause, so much so that her writings reflect her anger against a society which permits the victimization of women and affirm her intention of supporting only females. "As a creative crystallizing of the movement beyond the State of Patriarchal Paralysis," asserted Daly, "this book is an act of Dis-possession: and hence, in a sense beyond the limitations of the label anti-male, it is absolutely Anti-androcrat, A-mazingly Anti-male, Furiously and Finally Female."[43]

Strategies

Daly found herself in an intolerable situation. She no longer could afford to work internally within the system of patriarchy and chose to extricate herself from it. Daly provided her solution to the problem of patriarchy in Gyn/Ecology. Believing the language and style of patriarchal writing can not carry the energy of women, Daly deliberately played with words to create new meaning. This section of the paper analyzes Daly's use of stylistic and substantive strategies to support her vision of a woman-identified world. Daly rejected the standard sexually integrated society and affirmed the positive power of females to create their own space and life.

Purposefully trying to gain the power of naming, Daly used the strategy of affirmation, "giving birth to an image," and the strategy of purification, "correcting an image,"[44] to convince her

readers to adopt the concept of a woman-identified female. In Gyn/Ecology, Daly moved beyond Beyond God the Father in a metapatriarchal journey of being. Convinced there was no way to remove masculine imagery and bias from society, Daly rejected these images and created others to replace them. No longer were women to sit on the fringes of society, as Daly advised in Beyond God the Father, but women were to say "yes" and affirm the Goddess image rather than the God images within themselves.

In Gyn/Ecology, Daly led the reader on a voyage consisting of three "Rites of Passage" in hopes of finding a woman's "Be-ing" and "Gynergy."[45] There is a progressive attitude of absolutism to the point of dogmatism in Daly's choice of language in Gyn/Ecology. In all three passages Daly employed a formal language style supporting her objectives of synthesizing and naming sexist elements and creating a new and different vision for women.[46]

Formal language, inquiry through abstraction, involves a continuous reexamination of the factors affecting the situation and draws the attention of the audience to the identifiable elements in a proposition. A rhetor using formal language explores possibilities of rearranging claims, data, inferences, and effects in a search for more adequate answers.[47] Public language, rather than relying on the abstraction process of recombination, validates established beliefs and "strengthens the authority structure of the polity or organization in which it is used."[48] Therefore, formal language makes explicit distinctions while public language appears more sensitive. Although both styles are combined in most speeches or writings, it is still possible to characterize the predominant style of a rhetor.

Daly's language style has a reinforcing effect on the reception of the message by her readers. Daly used a formal language style in the first and third passage because she wanted her readers to separate and recombine elements affecting patriarchal power. She used formal language in the second passage because of its reinforcing function, enabling her to validate the destructive power of patriarchy and also strengthen the credibility of her vision of a women-identified society.

Stylistic Strategies

In Gyn/Ecology, Daly habitually uses unusual linguistic devices to help persuade the reader to her point of view. Daly ably plays with words to create new meaning. She unmasks deceptive words by separating the syllables and attaching different meanings to the prefixes. For example, a-mazing actually means to think up or to create. Re-cover means to cover again.

Daly uses the less known or archaic definition for words to help emphasize her vision. The word spinster, for example, commonly identifies an older unmarried woman. In actuality, the deep archaic meaning for the word spinster is positive rather than deprecating. A spinster is "a woman whose occupation is to spin." By using the archaic definition, Daly purges the patriarchal influence from the word, freeing it for female use in her utopian vision.

> A woman whose occupation is to spin participates in the whirling movement of creation. She who has chosen her Self, who defines her Self, by choice, neither in relation to children nor to men, who is Self-identified is a Spinster, a whirling dervish, spinning in a new time/space.[49]

Equating sexual separatism with the regaining of power through controlling self, Daly affirms the desirability of freedom connected with being single, unmarried, and childless.

Daly avoids using certain female-created words because the language obscures and masks women's oppression. She chooses, for example, not to use "chairperson" and "androgyny," because the use of chairperson does not affirm the life being of women and androgyny does not effectively describe the integrity of being. Androgyny, in Daly's mind conveys something similar to "John Travolta and Farrah Fawcett-Majors scotch-taped together."[50] By not using feminine created words, Daly avoids any connection with compromise between the sexes and affirms her vision of a separation of the sexes.

Another stylistic technique Daly uses is irregular capitalization. She consciously varies capitalization to conform to her meaning rather than complying with the standard English rules. For example, "The radical be-ing of women is very much an Otherworld Journey."[51] Through the unusual use of capitalization, Daly reinforces the search for freedom from patriarchy by giving status to her post-patriarchal journey.

Daly demonstrates the power of patriarchy with the pun, a humorous use of words formed alike but having different meanings. Part of the reason Daly can effectively use language stems from her firm grasp of Latin derivations and her comprehension of the historical antecedents of words. She strategically polarizes the sexes, pitting the women against the men by equating the enemy with patriarchy.

> Women's minds have been mutilated and muted to such a state that "free Spirit" has been branded into them as a brand name for girdles and bras rather than as the name of our verb-ing, be-ing Selves. Such brand names brand women "Morons." Moronized, women believe that mask-written texts (biblical, literary, medical, legal, scientific) are "true." Thus manipulated, women become eager for acceptance as docile

> tokens mouthing male texts, employing technology for male ends, accepting male fabrications as the true texture of reality. Patriarchy has stolen our cosmos and returned it in the form of Cosmopolitan and cosmetics.[52]

Daly artfully creates a we-versus-them polarization by revealing some of the harms of being co-opted by patriarchy.

A good example of Daly's use of language to create humor and to emphasize her goal of polarization through affirming the worth of females is found in the preface to Gyn/Ecology. Daly indicates that there is a need to go beyond Beyond God the Father because "there is some old semantic baggage to be discarded so that Journeyers will be unencumbered by malfunctioning (male-functioning) equipment."[53]

Daly also employs the technique of alliteration, the repetition of an initial sound in two or more words of a phrase to achieve emphasis. The following excerpt illustrates the technique.

> In our own charm schools, grammar schools, and glamour schools we must re-claim the "obsolete" meaning of our own words, the words of our silenced Fore-Spinsters. There are the incantations which can baffle the bafflers, binding them in their own double binds.[54]

The use of alliteration and repetition of the same word emphasizes the potential power people have if they control their own language and life.

Probably the most frequently used stylistic technique in Gyn/Ecology is the analogy. In fact, Daly intertwines and mixes so many analogies that the reader becomes bogged down while reading the book. Daly purposely combines the diverse or the normally uncomparable to spark the reader into reconceptualizing and affirming the need for women to name for themselves what is relevant in their lives. Although the following quotation is lengthy, it does illustrate how Daly mixes analogies to get the reader to think about the widespread persuasiveness of stereotyping and naming. Internally in the analogy, Daly uses word play, such as alliteration, variation in capitalization, and punning to complement the analogy.

> A primary definition of paradise is "pleasure park." The walls of the Patriarchal Pleasure Park represent the condition of being perpetually parked, locked into the parking lot of the past. A basic meaning of park is a "game preserve." The fathers' foreground is precisely this: an arena where the wildness of nature and of women's Selves is domesticated, preserved. It is the place for the preservation of females

> who are the "fair game" of the fathers, that they may be served to these predatory Park Owners, and service them at their pleasure. Patriarchal Paradise is the arena of games, the place where the pleas of women are silenced, where the law is: Please the Patrons. Women who break through the imprisoning walls of the Playboys' Playground are entering the process which is our happening/happiness. This is Paradise beyond the boundaries of "paradise." Since our passage into this process requires making breaks in the walls, it means setting free the fair game, breaking the rules of the games, breaking the names of the games. Breaking through the foreground which is the Playboys' Playground means letting out the bunnies, the bitches, the beavers, the squirrels, the chicks, the pussycats, the cows, the nags, the foxy ladies, the old bats and biddies, so that they can at last begin naming themselves.[55]

Through the manipulation of words and analogies, Daly tried to break the patriarchal myth blinding the minds of women.

Since Daly's desire is to gain the power to name, it makes sense that she would create new words. I have already mentioned how Daly cleanses words of inappropriate definitions. Sometimes she takes the purified word and gives it more power. For example, Daly links the woman-identified female with the words hag and crone. Hag in Old English originally meant harpy or witch. In the archaic sense, hag, according to Webster, meant a "female demon," an "evil or frightening spirit," or "an evil looking old woman." A hag in Daly's mind described an untamed female. A crone was not a withered old woman, but a survivor of the "early stages of the Otherworld Journey" who had "dis-covered depths of courage, strength, and wisdom in her self."[56] The metapatriarchal journey permits women to uncover their own history of "hagography"[57] or "crone-ology."

Substantive Strategies

Since Daly is not facing a live debater she is free to stage her case through the construction of straw arguments since there is no identified spokesperson for the opposition. Armed with a saber, she duels with an anthropomorphic enemy as exhibited in patriarchal institutions, especially the Catholic Church and a male-dominated society. Assuming the role of prophet, seer, and revelator, Mary Daly in Gyn/Ecology structures a journey which attempted to radicalize women for sisterhood/(read Sainthood.)

The substance of the first passage of Gyn/Ecology involves a recognition that "Patriarchy is itself the prevailing religion of the entire planet."[58] The religions of the world "legitimating

patriarchy are mere sects subsumed under its vast umbrella/canopy."[59]

In the first passage the voyager discovers the deception embedded in patriarchal myths and words used in society. Daly demystifies and attempts to purify the obsolete patriarchal myths, while at the same time affirming female divine models. Like a self-fulfilling prophecy, the male mythical models sanctify and affirm patriarchy. Part of seeing the lie and reversing patriarchal myth rests in clarifying the myth distortions. For example, in the first passage the voyager discovers that early mythology recorded the omnipresence of a triple Goddess, that the Goddess Iahu was replaced by the male trinity and that Apollo's real enemy was a female dragoness creature named Delphyne whom he killed immediately after his birth.

In the first passage of Gyn/Ecology, Daly talks of the need to gain control over the power to name. In the second passage, Daly uses the naming power. Adopting a more traditional argumentative style of direct refutation, Daly examines the validity of five rituals Indian Suttee, Chinese footbinding, African female genital mutilation, the massacre of witches in Renaissance Europe, and Gynocide, destruction of females, under the guise of American gynecology and psychological therapy. In the second and best documented passage of Gyn/Ecology, the voyager somberly uncovers the global dimensions of the Goddess murder, the killing of the "self-affirming be-ing of women."[60] Employing a predominant formal language style, Daly examines and analyzes the language of the oppressors and tries to show the widespread killing effects of patriarchy through the use of the rhetorical strategy of repetition.

In the second passage, the voyager discovers a pattern of gynocide, which Daly terms the "Sado-Ritual Syndrome." Daly breaks the sado-ritual syndrome into seven parts and uses the divisions as a topical organizational format for discussing patriarchal power in the rituals. Relying on the strategy of polarization, Daly tries to create a motive for female readers to identify with her philosophy and react against patriarchy. She attacks the myth responsible for the raping, killing, and dismembering of women embedded in each of the rituals. In each ritual Daly tries to unmask the gynocidal influence of the patriarchy and the horrors of the ritual.

The first phase of the sado-ritual syndrome is a linking of the ritual with a cleansing or purity function. For example, Chinese footbinding insured immobility and made the women dependent upon males for knowledge of the world, and therefore, free from the sins of the world. In India, the practice of Suttee saved upper-caste Hindu women from the temptations of sexual impurity; they sacrificed their lives on the funeral pyres of their husbands.

The intent of the Renaissance witch burning was to break down and destroy strong women.

> [T]he witchcraze focused predominantly upon women who had rejected marriage (Spinsters) and women who had survived it (widows). The witch-hunters sought to purify their society (The Mystical Body) of these "indigestible" elements--women whose physical, intellectual, economic, moral, and spiritual independence and activity profoundly threatened the male monopoly in every sphere.[61]

Most of the individuals burned were unmarried women, victims of the witch-hunters' purification methods. Women victims were erased physically, as in the case of Indian Suttee and witch burning rituals.

Second, under the sado-ritual syndrome there is an erasure of responsibility for performing the atrocity in the ritual. People following orders or acting under tradition commit acts which the private person would find unacceptable. This is clearly evidenced in the witch craze. Since the witches were accused of impure acts, the male inquisitors were justified, under the cross of Christianity, in purifying society.

The third observable pattern of the sado-ritual syndrome is the inherent tendency for the practice of the ritual to spread. The proliferation or "catching on" not only moves outward but also downward to the lower class. For example, witch burning proliferated rapidly after the Renaissance, partly as a result of the invention of the printing press and partly as a result of positive reinforcement from formally educated men. Quoting from The European Witch-Craze of the Sixteenth and Seventeenth Centuries and Other Essays, Daly identifies the motivations of witch burning.

> Laymen might not accept all the esoteric details supplied by the experts, but they accepted the general truth of the theory, and because they accepted its general truth, they were unable to argue against its more learned interpreters. So the experts effectively commanded the field. For two centuries the clergy preached against witches and the lawyers sentenced them. . . .Confessors and judges were supplied with manuals incorporating all the latest information. .[62]

By demonstrating that ritual practices are conditioned by the ideology of male domination, Daly supports her position that patriarchy is the enemy, and reinforces her strategy of purification.

The fourth step of the sado-ritual syndrome shows that women become the scapegoats and token torturers masking the actual role

of the male in the atrocity. Examples are a child testifying against her mother and then realizing that her testimony caused her mother's execution as a witch; a Chinese mother binding her daughter's feet; or an African mother requesting the savage mutilation of her daughter's genitals. The fourth syndrome turns women against each other, so women are unable to find a common spirit for bonding into a sisterhood.

The fifth identified pattern in the sado-ritual syndrome is the "compulsive orderliness, obsessive repetitiveness, and fixation upon minute details" which diverts attention from the horror of the rituals.[63] In the chapter titled "Nazi Medicine and American Gynecology," Daly reminds the voyager of the methodical and systematic Nazi medical horror show - "a fantastically well-organized, spick-and-span hell."[64] Daly sees the same orderliness, repetitiveness, and fixation upon details in the rituals of examination and treatment practiced by the American medical profession. Therapists subject female patients to regular sessions and reprocess their history in thoroughly impersonal but explainable events. In explaining the psychotherapeutic syndrome, Daly states:

> The therapeutic curers of disorder impose a false order (meaning) upon the histories of their patients/clients. Vying with the unnaturalness of the Lithotomy (supine) position, of The Pill, of exogenous estrogens, of cosmetic surgery, this psychical dis-ordering order decomposes and dismembers women's personal histories, recomposing them to match the monotonous beat of the Masters' metronome.[65]

This pattern of the sado-ritual syndrome involves a shift of attention emphasizing ceremony and deemphasizing the suffering and death of women.

The sixth pattern, the accepting of unacceptable behavior because of conditioning through the ritual atrocity, and the seventh pattern, the legitimation of the ritual through "objective scholarship," appear closely related. The following two examples illustrate the sixth pattern. First, even after Indian Suttee was officially stopped, the practice still continued.[66] Second, a few years ago a person visiting a psychologist or a psychiatrist was stigmatized. "[T]oday the stigma is inflicted upon any woman who does not go to a therapist."[67]

The seventh pattern might better be labeled bad scholarship. Daly maintains that historically writers simply have not discovered the true facts or they failed to see connections between seemingly different phenomena. This syndrome is demonstrated by Grimm's fairy tale of Cinderella. Funk and Wagnalls Dictionary of Folklore explain that Cinderella was originally an oriental story dating back to the

9th Century A.D.[68] Because of the history of Chinese footbinding, Daly believes that the connection between the ritual and the fairy tale made sense. It is not really necessary to remind the reader of the methods used by the stepsisters to fit their feet into the golden slipper. Reading Cinderella, one learns several lessons: that tiny feet are beautiful; that stepmothers are cruel; and that women should marry.[69] The literature functions to perpetuate the ritual and "prevent women from putting the pieces together and running/dancing free."[70]

By specifically identifying the atrocities in each ritual, Daly creates a feeling of hostility and rage in the minds of her readers against the perpetrators of such horrible gynocide. By getting her readers to see how women have been physically and spiritually damaged, she moves closer to her goal of creating a woman-identified world. If there is a weakness in the second passage, it is the overstating of conclusions. In reading Gyn/Ecology, one assumes that the powerful hungry enemy has consciously duped society, permitting males to subjugate and lord over unsuspecting and hypnotized females. However, Daly is unable to prove the deliberate patriarchal conspiracy link and this severely weakens her case.

In the first passage, Daly demands the power to name; in the second passage she uses the naming power; and in the third passage she wants to spark the reader to adopt her philosophy and have others assume the naming power. For Daly, the power to name covers not only the positing of new meanings for existing concepts and situations, but also includes a radical restructuring of female identities. The third passage describes her vision of a woman-identified society in which women create their own amazing Amazon space. An evaluation of her future vision is contained in the section on the effects of the discourse.

Effects of Discourse

In her writing Daly embodies what she requests from her readers. Reading Gyn/Ecology is an exercise in thinking. Daly uses the power of language to evoke new images for women, spurs the reader to think, and breaks through historical myth. By purposefully using various linguistic devices, she redefines words and images for the reader. If anything, Daly affects the beliefs, attitudes, and values of her readers by affirming the worth of a female through the purification of ritual.

Although she raises objections to patriarchal power, she does not effectively satisfy the expectation of her audience and inspire the reader to create space for female transcendence by affirming the vision of a woman-identified society. This is due to four inherent problems in her utopian vision.

First, advocating a change in and of itself demands a commitment from a significant group of people. Daly does not fear words but uses language to enhance her goal of a separate society for women. Through the utilization of naming, she polarizes her audience by creating a "we versus them" split. If a person does not support a woman-identified society, the person is categorized as supporting the enemy. This strong judgment would tend to isolate her readers.

If Daly is calling for a spiritual movement and the freeing of authentic values buried in tradition, her book is very successful. If she is trying to alter the cultural bulwark perpetuating patriarchy she does not succeed. A few amazing Amazons who are mystically joined in thought but are not concerned with altering the physical barriers in society which inhibit a female's being are not an effective, mobilized, mass interest group. The radical nature of Daly's solution, in and of itself, would not appeal universally to her readers.

Second, by deliberately playing on the feelings and imaginations of her readers, Daly overstresses the importance of topics by puffing them up and dwelling on them in great detail. This criticism does not mean that many of Daly's objections of patriarchal influence are unwarranted, but the intensity of her discourse numbs the reader. Rather than understanding the nature of the problem of sexism, one is left questioning the fairness and scholarship of such an opinionated, one-sided view of the relationship between men and women.

Third, Daly ignores the economic difficulties associated with power. The control of naming may bring some power to women, but until the hierarchical structures controlling the economics of life are corrected, the revolution seems doomed to failure.

Fourth, Daly re-names words and calls for change in the roles of women but skirts over many critical questions relating to the workability of her future vision. Simply calling for a revolution does not insure the revolt. The special ties of women to biological reproduction and childbearing are issues skimmed over by Daly. There is nothing in the third passage connecting the utopian vision with many feminists' worlds of work and children. Daly makes no attempt to deal with emotional and familial problems in the formation of her radical theory, beyond the consciousness-raising in the first and second passages. What will she substitute for households? Who will perform chores? How does the vision fit in with city planning or with governmental decision making? Daly does not answer the pragmatic problems associated with the creation of a different society.

This paper represents a situational-based search of forms used by Mary Daly in Gyn/Ecology in an effort to discover whether a separate genre of women's rhetoric exists. To assist in the erasure

of sexism, Daly tries to reclaim the power to name for women in order to correct perceived situational problems associated with patriarchal power. On both a stylistic and substantive level, Daly habitually uses unusual forms in her effort to redefine words and roles of women. Daly habitually uses stylistic forms such as puns, analogies, and alliterations. She also employs unusual stylistic forms to support her strategies of purification and affirmation. She separates words, varies capitalization, searches for archaic definitions of words, avoids female created words, and actually creates new words in Gyn/Ecology.

Substantively, Daly's writing is persuasive. The shape or inherent structure of the book affirms the positive power of women to transcend existing societal biases through a three-stage journey. The seven steps of the sado-ritual syndrome form an inherent structure or methodology for making comparisons and judgment demonstrating the power of patriarchy and the need for women to escape into a female-identified society. Daly deliberately chooses to influence others through her writings. Although she arouses her readers to see the advantage and usefulness of having the power to name, she is not as successful in persuading the reader that a woman-identified society is the best solution for correcting patriarchal dominance. Daly arouses the reader, but is unable to gratify or fulfill the arousal.

Although Daly's forms are unusual, habitual, situationally oriented and instrumental in achieving some suasive impact, it is impossible to claim the existence of a genre of women's rhetoric based on one single inductive criticism. Additional analysis of female speakers representing different time periods and political beliefs is needed.

Notes

[1]Mary Daly, The Church and the Second Sex: With a New Feminist Postchristian Introduction by the Author (New York: Harper Colophon, 1975).

[2]Mary Daly, Beyond God the Father: Toward a Philosophy of Women's Liberation (Boston: Beacon Press, 1973).

[3]Mary Daly, Gyn/Ecology: The Metaethics of Radical Feminism (Boston: Beacon Press, 1978).

[4]Mary Daly, "The Women's Movement: An Exodus Community," Religious Education, LXVII (September-October 1972), 327-335.

[5]Northrop Frye, Anatomy of Criticism: Four Essays (Princeton: University Press, 1957), 95-115.

[6]Edwin Black, "The Sentimental Style as Escapism or the Devil with Dan'l Webster," in Form and Genre: Shaping Rhetorical Action, eds. Karlyn Kohrs Campbell and Kathleen Hall Jamieson (Falls Church: The Speech Communication Association, [n. d.]), p. 75.

[7]Bruce E. Gronbeck, "Celluloid Rhetoric: On Genres of Documentary," in Form and Genre, p. 140.

[8]Karlyn Kohrs Campbell and Kathleen Hall Jamieson, "Form and Genre in Rhetorical Criticism: An Introduction," in Form and Genre, p. 19.

[9]Ibid., p. 20.

[10]Ronald H. Carpenter, "The Historical Jeremiad as Rhetorical Genre," in Genre and Form, p. 103.

[11]Ibid., p. 104.

[12]Betty Friedan, The Feminine Mystique (New York: Dell, 1963), p. 27.

[13]Simone de Beauvoir, The Second Sex, translated and ed. H. M. Parshley (New York: Bantam Books, 1961), p. xxviii.

[14]Ibid., p. 675.

[15]Ibid., p. 689.

[16]Celestine Ware, Woman Power: The Movement for Women's Liberation (New York: Tower, 1970), p. 16.

[17]Ibid.

[18]Judith Hole and Ellen Levine, Rebirth of Feminism (New York: Quadrangle Books, 1971), Suzanne Larson, "A Rhetorical Analysis of Persuasive Strategies During the Formulation Stages of the Radical Women's Liberation Movement," Thesis, Western Washington State College, 1973.

[19]Daly's articles include: "After the Death of God the Father," Commonweal, XCIV (March 12, 1971), 7-11; "The Courage to See," The Christian Century, LXXXVIII (September 22, 1971), 1108-1111; "Abortion and Sexual Caste," Commonweal, XCV (February 4, 1972), 415-419; "The Spiritual Revolution: Women's Liberation as Theological Re-education," Andover Newton Quarterly, XII (March 1972), 163-176; "A Call for the Castration of Sexist Religion," The Unitarian Universalist Christian, XXVII (Autumn/Winter 1972), 25-37.

[20]Daly, Gyn/Ecology, p. 1.

[21]Ibid., p. 9.

[22]Ibid.

[23]Ibid., pp. 10-11

[24]Ibid., p. 1.

[25]Ibid., p. 7.

[26]Ibid., p. 9.

[27]In The Church and the Second Sex Daly added a new introduction to the book denouncing much of the contents.

[28]Myrtle Passantino, "The Church and the Second Sex," America, MXVIII (May 11, 1968), 646.

[29]Elizabeth Farians, "The Church and the Second Sex," Journal of Ecumenical Studies, VI (Winter 1969), 113.

[30]Zane Kotker, "Beyond God the Father," Cross Currents, XXIII (Fall 1973), 342.

[31]Richard M. Weaver, Ideas Have Consequences (Chicago: The University of Chicago Press, 1948), p. 148.

[32]Daly used this idea as a foundation in both The Church and the Second Sex and Beyond God the Father.

[33]Daly, Beyond God the Father, pp. 8-9.

[34]Paul Tillich, Systematic Theology (3 vols.: Chicago: University of Chicago Press, 1951).

[35]Daly, Beyond God the Father, pp. 132-154.

[36]Ibid., pp. 155-178.

[37]Ibid., p. 31.

[38]Daly, Gyn/Ecology, pp. 27-8.

[39]Ibid., p. 28.

[40]Ibid., p. 29.

[41]Irene Peslikis, "Resistences to Consciousness," in Sisterhood is Powerful: An Anthology of Writings from the Women's Liberation Movement, ed. Robin Morgan (New York: Random House, 1970), p. 337; and Daly, Gyn/Ecology, p. 29.

[42]Daly, Gyn/Ecology, p. 8.

[43]Ibid., p. 29.

[44]Walter R. Fisher identified affirmation, purification, reaffirmation, and subversion as primary or substantive motive states in "A Motive View of Communication," Quarterly Journal of Speech, LVI (April 1970), p. 132.

[45]Daly, Gyn/Ecology, p. 34.

[46]The terms of formal and public language were first used by Basil Bernstein in Class, Codes and Control: Theoretical Studies Towards A Sociology of Language (New York: Schocken Books, 1975), pp. 42-59. Murry Edleman adopted the use of public and formal language as a model in Political Language: Words that Succeed and Politics that Fail (New York: Academic Press, 1977), pp. 103-115.

[47]Edleman, p. 104.

[48]Ibid., p. 109.

[49]Daly, Gyn/Ecology, pp. 43-4.

[50]Ibid., p. xi.

[51]Ibid., p. 1.

[52]Ibid., p. 5.

[53]Ibid., p. xii.

[54]Ibid., p. 406.

[55]Ibid., p. 7.

[56]Ibid., p. 16.

[57]The use of the term hagography is a pun on hagiography, the biographical study of Saints.

[58]Ibid., p. 39.

[59]Ibid.

[60]Ibid., p. 111.

[61]Ibid., p. 184.

[62]H. R. Trevor-Roper, The European Witch-Craze of the Sixteenth and Seventeenth Centuries and Other Essays (New York: Harper Torch books, 1969), p. 96.

[63]Daly, Gyn/Ecology, p. 53.

[64]Fredric Wertham, M.D., A Sign for Cain: An Exploration of Human Violence (New York: Simon and Schuster, 1960), p. 139; and Daly, Gyn/Ecology, p. 302.

[65]Daly, Gyn/Ecology, pp. 284-285.

[66]Ibid., p. 126.

[67]Ibid., p. 287.

[68]Maria Leach, ed., and Jerome Fried, asso. ed., Funk and Wagnalls Dictionary of Folklore, Mythology and Legend (New York: Funk and Wagnalls, 1972), p. 233.

[69]Daly, Gyn/Ecology, p. 152.

[70]Ibid.